16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

himself by evil intentions and deeds. Therefore in your intercourse with others remember always yourself, remember that no one can injure you but yourself; be careful, therefore, of your acts for your own sake. For if you lose your temper, who is the sufferer? Yourself; no one but yourself. If you are guilty of disgraceful acts, of discourteous words, who suffers? Yourself. Remember that; remember that courtesy and good temper are due from you to everyone. What does it matter who the other person be? you should be courteous to him, not because he deserves it, but because you deserve it. Courtesy is measured by the giver, not by the receiver. We are apt sometimes to think that this continual care of self is selfishness; it is the very reverse. Self-reverence is the antipode of self-conceit, of selfishness. If you honour yourself, you will be careful that nothing dishonourable shall come from you. 'Self-reverence, self-knowledge, self-control'; we, too, have had a poet who taught this.

And so dignity of manner is very marked amongst this people. It is cultivated as a gift, as the outward sign of a good heart.

'A rough diamond'; no Burman would understand this saying. The value of a diamond is that it can be polished. As long as it remains in the rough, it has no more beauty than a lump of mud. If your heart be good, so, too, will be your manners. A good tree will bring forth good fruit. If the fruit be rotten, can the tree be good? Not so. If your manners are bad, so, too, is your heart. To be courteous, even-tempered, to be tolerant and full of sympathy, these are the proofs of an inward

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

156 goodness. You cannot have one without the other.
517 Outward appearances are not deceptive, but are true.

Therefore they strive after even temper. Hot-tempered as they are, easily aroused to wrath, easily awakened to pleasure, men with the passions of a child, they have very great command over themselves. They are ashamed of losing their temper; they look upon it as a disgrace. We are often proud of it; we think sometimes we do well to be angry.

And so they are very patient, very long-suffering, accepting with resignation the troubles of this world, the kicks and spurns of fortune, secure in this, that each man's self is in his own keeping. If there be trouble for to-day, what can it matter if you do but command yourself? If others be discourteous to you, that cannot hurt you, if you do not allow yourself to be discourteous in return. Take care of your own soul, sure that in the end you will win, either in this life or in some other, that which you deserve. What you have made your soul fit for, that you will obtain, sooner or later, whether it be evil or whether it be good. The law of righteousness is for ever this, that what a man deserves that he will obtain. And so in the end, if you cultivate your soul with unwearying patience, striving always after what is good, purifying yourself from the lust of life, you will come unto that lake where all desire shall be washed away.

181 565 555 first a bewildered refugee, but gradually assumed the role of a labourer rising in the ranks. The case indicates the mobility of the Burmese family and shows clearly that it may function successfully outside of the confines of its original social atmosphere.

182 594 621 ●156 [779] The family in Burmese society: The successful mobility of U Myaing's family indicate that the immediate family is the primary social unit of Burmese society. The Burmese community is then a congregation of immediate families who engage in activities of mutual benefit within the protective framework of the village structure. This interpretation high lights a particular type of individualism which is a family individualism depending on the roles of each member of the family for its full expression. This concept seems tied to the Buddhist idea of individual salvation through acts of merit on the one hand and the exigencies of gaining a livelihood on the other. [474] The family is the basic economic unit and though it will enter cooperative endeavours (like the IN fisheries, or communal nat propitiations), has the ultimate responsibility and capabilities of supporting itself. [576] The extended family is important, as indeed is the total village social structure, only in so far as it contributes to the maintenance of the individual immediate family of procreation including spouses, offspring and aged parents. The "looseness" of the social structure conversely allows mobility of the immediate families. This analysis indicates that attempts at modernizing of the Burmese people (acculturation) should meet with a minimum of structural obstacles - such as caste, clan and rigid associations might present.

181 156 369 555 The Burmese culture pattern and the individual: The village culture pattern is dominated by a series of relatively simple, interrelated ideas held by all. Each individual feels himself temporily occupying a particular situation which is only one of many existences and but an instant in eternity. He is fated to be a member of a particular family with a set of opportunities through life. Life should be pleasant and must be virtuous if future existences are to be pleasant. He must realise as fully as possible the talents and opportunities that come to him through his KARMA situation. In the villages this concept is a great stabilising force and tends to make an individual content with

his lot. It also tends toward a kind of stratification of society where the boundaries, however, are neither sharp nor fast. Each person is comfortably installed in his place and competes, mildly, only with those of his own level. The obligations (as contributions for ceremonies) are in terms of one's ability, and his status is in terms of his virtues. Status is closely correlated with increasing age. This concept motivate the Burmese in the village within "KARMA groups". 181 156 364 555 [561] [554]

The unusual individual may transcend his family positions in exceptional cases - by marriage or achievement. Achievement by physical force has been a means of mobility in the past - there is the tradition of the strong man leader who comes from humble origins. Mobility by entrepreneur achievement (rice mill owners, traders) has been greatly stimulated with increased western contacts. U Myaing was a sort of entrepreneur in Pathwe. In Rangoon the opportunities are great and some Burmese are successfully embracing this, as yet, somewhat unfamiliar course. The western entrepreneur concept appears to be finding a fertile ground in the traditional "group individualism" of the Burmese. 156 555 557 [177]

The standards or levels of culture: When U Myaing's standard of living plummeted downwards as a refugee he became discontented and unhappy desiring to return to the "plateau" of his former level. At first he could only think of returning to Pathwe to achieve this, but as [illegible] begins to crown his efforts in Rangoon he now feels the beginnings of a sense of achievement. In his refugee situation there was no sense of shame for his reduction - the events contributing to his downfall were beyond his control, and he had lived "as a refugee should" in which his abilities and obligations were balanced. This resulted in an attitude of cheerful patience understandable in terms of the KARMA concept. 511 181 558

The two standards, in Pathwe and camp, represent balanced levels ranging from the "average" Burmese villages situation to close to the minimum. Higher standards than those of Pathwe are seen in the administrative class of Rangoon and other major towns where western influences are strong (car, western furniture and household utensils, westernized house and clothing, etc.). Lower standards may be 511 565 [177]